

Straight Lines in Church Finance

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By Rev. FRANK OTIS BALLARD, D.D.

THE Church has put her hand to a plow from which she cannot look back; that plow is the conquest of this world for Christ. She has planted her missions on every shore; she has placed her colleges and printing presses in the strategic centers of the pagan world; she has proclaimed to the heathen that they are undone and hopeless without the Gospel of our Lord Jesus Christ. And now she has no election. She must evangelize them. It is contained in her commission. It is bound up with her very life. To turn from it were to abdicate, to apostatize, to become infamous. I repeat it. Recession from this work would mean for the Church nothing less than the prevailing of the gates of hell.

It is no child's play she has undertaken. She will need all her faith, all her learning, all her prayer, all her pecuniary resources, and how she will be straitened until it is accomplished!

I speak of the need of revenues not as though this were not a spiritual conflict. Primarily it is that. Yet so has God ordered the affairs

of men that tremendous sums of money will be necessary. No matter how great zeal the Church may show toward missions, if that zeal does not crystallize in abundant revenues it will be hardly better than a pantomime. Let not this utterance be deemed a sordid or a faithless thought. We do but follow the Spirit's leading. Christ indeed came without purse or scrip. He paid his taxes out of a fish's mouth, and he lay down in a borrowed grave (he did not want it for long and so he borrowed it). But at the side of that manger where he saw the light the first thing presented was gold, and it stands written in prophecy, "He shall live, and to him shall be brought the gold of Sheba." Surely the time for the fulfillment of that scripture must be drawing nigh.

CHANGING CONDITIONS

There is an orderly unfolding in the designs of God, and it may well be that gold which figured so little in the operations of the apostolic Church that Peter could say, "Thy money perish with thee," may in the closing stages of this same kingdom be beaten into the very wheels and axles of that hurrying chariot on which now our King rides forth conquering and to conquer. Certain it is that the Church of the early Christian centuries, whether with revenue or without it, could not have secured the evangelization of all races for the obvious reason that the conditions were not ready.

The globe had not been mapped. Facilities for transit and communication were not at hand. A long preliminary work had to be done before Christ's last commission could be fully executed. In this work exploration had a share, the mastery of languages and the art of printing had a share, commerce had a share, and—shall I say it?—war had a share. Yes, even the God of battles would need to become a John the Baptist to the Prince of Peace.

This work has about all been done. The drama so slow in its opening scenes now hurries to its close. So far has Providence now forwarded the possibilities of the kingdom that now at length it may be said for the first time that the successful evangelization of the whole world in a single generation is solely a question of the willingness of Christians to devote money to it. It looks as though the consecration of our substance to God would be the next great movement in Christendom.

THE ARGUMENT OF OPEN DOORS

A little time ago the doors of many nations were fast locked against the ambassador of the cross. Then did God's people pray and plead to God to open the doors, and those doors one after another creaked on their rusty hinges and rolled back, and to-day the kingdoms and continents of the world are like the heavenly city—on the north three gates, on the south three gates, on the east three gates, and on the west three gates, lifting up their heads for the

King of Glory to come in. Then there was a cry to the Lord of the harvest, "Send forth laborers into the harvest." In answer to that prayer you have to-day the World's Student Christian Federation, the purpose of which is to make the colleges and the universities recruiting and training stations for the kingdom, with a view to a systematic evangelization of the whole world. This federation embraces twenty-four different countries, with an entire student population of 600,000 and a Christian student brotherhood of 60,000 organized into about 500 societies. Thousands of Student Volunteers have signed the declaration, "It is my purpose, if God permits, to become a foreign missionary." These young men and women are even now standing on tiptoe looking over into the white harvest field of the world, saying to the Church, "Here am I; send me." And the Church has not the money to send them.

A REVIVAL OF GIVING

A prince of Madagascar came lately to the Bishop of London and asked beseechingly for two hundred missionaries for his people. The Bishop of London looked into the treasury and said, "We can send you two." Poverty, lack of funds, retrenchment, this is the trouble. Meantime wealth has towered up like a mountain and threatens to turn into a volcano and bury the Church with its ashes. If Midas and Cræsus were with us now they would be bringing up the rear of the procession and could

hardly keep out of the poorhouse. Why has such wealth been developed if not to be wheeled into line for the mighty work that Providence has in hand? The doors have been opened. The men have been made willing. All we wait for is the money to send them forth. Any chess player might see with half an eye what should be the next move on the chessboard. Whitefield and Wesley, Finney and Moody were well and in their places as the very angels of God. The Church will always need, and God grant she may always have, such evangelists, such revivalists. But there is more than one string on the harp of God, and I verily believe that the next world-shaking revival is going to come from the pew, led and sustained by a devoted ministry, in connection with the bringing in of our substance to God in those tithes and offerings prescribed in his word. It must be so. The time-locks on the safes of God were set for the twentieth century. They have opened; the gold has rolled out and will either fascinate and seduce the Church and drug her into idolatry, or, if she awakens, quickly turns, grasps and uses it, she will publish the name of the Redeemer as far and as plentifully as the blessed sun scatters his healing beams before the fleeting night.

THE PROBLEM OF PERSUASION

But how are you going to persuade men to devote the necessary money to this work? It is very easy to talk of the need of money. It

would be easy, too, to lay a financial plan, to draw up a schedule apportioning these funds to be raised so much by one Church, so much by another. The scheme would not be worth the cards it was printed on. The author of it and a few of his select friends would be the only persons who would take any interest in it. Men do not act in this world in view of the understanding that every other man is going to act in the same way. We may show them that great good would be accomplished by a course of conduct provided all would only follow it. But they do not believe that all will follow it. The proviso throttles the proposition. The Church has for years been flooded with schemes and proposals to give a penny a day or a nickel a week to missions, and every blithe reformer has been cheerful to show what a small fraction of money from everybody would advance the cause he would see advanced. It has all been an endless chain of inanity. Neither general secretary, nor Conference, nor bishop, nor general council or assembly can make an apportionment that individuals will pay the slightest attention to. God did indeed set some in the Church, first apostles, second prophets, third evangelists, after that pastors, teachers, helps and governments, and the like, but if he sent any to be financiers we have not yet discovered them. So far they seem to have been self-appointed. They ran, but he did not send them, and all their words have been spoken into a vacuum.

THE PROPOSAL AS TO TITHING

Very well—now we are getting near the point. I hear some one say, “The tithes of God’s people would be a resource adequate to this work. Let the people bring all the tithes into the storehouse and the financial part of this problem is already solved.” I think so too. There is no doubt of it. If members of the Church would tithe their incomes conscientiously and bring the whole tithe undiminished and unwasted into the storehouse the world could be speedily evangelized. But we come back to the old trouble; what is to induce them to do it? The proposal is a good one, but can you show me how such a proposal even from you will become epidemic and sweep the Church? How do you propose to present it—as an expedient, as a plan? And is it believed that as such it will gather to it the united action of the Church? Spare your hopes; it never will. It never will so long as it is viewed as a good plan, or even the best possible plan. Believe me, men will never bring the whole tithe into the Lord’s treasury until they can be fully persuaded, each man for himself, that it is an individual duty he owes God. They will not do it on a general scheme of universal cooperation, and if they shall ever do it it will be as an act of spiritual religion and individual devotion in which God’s honor is alone considered.

The question then returns in this form: “Are

there grounds for believing beyond question that the first tenth of all our gains is not our own at all, but belongs to God already and for that reason is to be brought into his treasury, irrespective of what others do, or do not do?" I believe that to be the true state of the case. I believe that that part of the financing of the kingdom which consists in supplying the necessary revenues has not been trusted to the hazards of our invention or left to the jets of our impulse, but has been sovereignly appointed in the constitution and divine laws of the kingdom itself, and our failures have been in ignoring it.

Let me put the whole doctrine on this point into one sentence. Resting upon the plain proposition that one tenth of all our increase is God's and not our own, nor in any wise to be used or appropriated by us without dishonesty, but to be disposed of as God directs; and finding that he directs that it be brought into his treasury since it stands in plain words, "Bring the whole tithe into the storehouse," the reason annexed being, "that there may be meat in mine house"—we, his people, are upon the literal fulfillment of this command and purpose to bring the tithe into the Church as unquestionably God's house, though it has long lain waste, and to do this as an act of spiritual religion, in full reliance upon the promise attached to the command that God may be honored and Christ's kingdom may surely come.

TITHING IS NOT GIVING

Under this view it is necessary to have clearly in mind that *tithing* is not *giving*. The Bible designates two sources of revenue—tithes and freewill offerings. Tithes are obligatory and are paid. Offerings are voluntary and are donated. In tithing we are on the plane of justice. We bring the tithe to God because it is his, not because we hear that he needs it in his business. It is not that ass's colt of which, as we are loosing it, we may say to the proper owners, "The Lord hath need of him," but it is the Lord's own about which he does not have to give an account to any man. It is his. Our withholding it is a breach of justice, not a defect of generosity. In failing to bring the tithe we are guilty, not of stinginess, but of robbery. It is dishonest. Yet Christians generally do not so view it. They rather feel, even when they devote ten per cent, that they are making a voluntary contribution. They are like the boastful and swelling Pharisee who said, and said in a strutting spirit, "I give tithes." But our Saviour did not use words so carelessly. He said, "Ye *pay* tithes." When it comes to freewill offerings which are over and above the tithes, those are quite a different matter and should be considered by themselves.

AN OBLIGATION FOR CHRISTIANS

But what we must ask now is the question whether the paying God the tithe is really for

Christians an obligation. In other words, is it in force now just as it was before the Advent, and apparently long before the Hebrew commonwealth, or did Christ's coming do away with the necessity for it and the obligation to pay it? This is a vital question, and I may be permitted to enumerate some reasons for believing that the duty is incumbent upon us now quite as much as ever.

First: If it be not so, if God does not require the tithe to be paid and as an obligation into his treasury, then it follows that his kingdom on earth has no financial foundation at all. Certainly gifts, alms, donations, basket collections, and such things cannot be called a financial foundation. Now look at the facts. We all acknowledge that God has conceived and brought forth on this globe a kingdom called the kingdom of heaven but existing on the earth with a work to do greater than ever a nation had, with functions more varied, more multiplied, and more delicate than any civil government ever had, with conquests to make more extensive than any king ever dreamed of undertaking, a kingdom more stable than any other. This kingdom, depending primarily upon subtle spiritual forces, is nevertheless obliged to do its work against mundane frictions and amid elements that are material. Let us ask whether it is conceivable that God has brought into existence such an organism and has never thought about financing it, but has thrown it out a waif into the world to be sus-

tained or to be neglected as men see fit, and sustained if sustained at all by sporadic donations, solicitations, beggings, coaxings, whinnings alms, and other such suctional processes? Does not this seem like a sickly assumption? It certainly does. Yet this sickly assumption has lain at the root of too many of our operations as churchmen. How we have begged as though we were Philippine friars! We have not blushed to coax men for a pittance of that which the Bible tells them is already God's. We have had on hand a system of mingled merchandise and beggary supplemented with real-estate ventures such as selling divisions of consecrated space in the house of prayer, with heavy leanings in times of emergency upon the oyster, the Trilby social, the 'possum roast, the pink tea, and a thousand devices innocent enough in themselves considered, it may be, but utterly to be despised when presented as the motive power of that magnificent and impregnable piece of splendor which we call the kingdom of God.

PRESENT-DAY GIFTS

And is this what we call the liberty of the new dispensation? And how has it done its work? How speeds the Gospel? Where are our converts? How is our conquest prospering? Let us see. The Baptist Church taken as a whole secured from its people in 1903 for the purpose of foreign missions the sum of 78 cents a member; the Presbyterian Church for

the same great cause, \$1.30 a member; the Canadian Methodists, 88 cents a member; the Methodist Church in the United States for all missions, home and foreign, 72 cents a member. Or, to sum it up, the average Christian devoted 92 cents in one year to the cause confessedly closer to the heart of Christ than any other. Ninety-two cents in a year's time to fill the earth with the glory of God as the waters cover the sea! And in missionary conventions some have thought it the pinnacle of zeal to ask the Church to come up to two dollars a year per member. To such a comedy of faith have we fallen! From these facts are we not warranted in saying that if tithing is not an obligation Christians owe, the kingdom to which they belong is without any financial foundation at all?

OLD AND NEW TESTAMENT STANDARDS

Well, now, in the second place, suppose a Christian without offending against his God may spend on self-interests more than nine tenths of his earnings, then it follows that it is lawful for a Christian to be more selfish than was lawful for an Israelite. Less than one tenth an Israelite could not consecrate to God without robbery. If, then, a Christian may lawfully consecrate less, his religion leaves him "more earthly without guilt, less noble without reproach." William Arthur, of England, has stated it in this way: The Israelite was blessed with a religion which checked his earthward tendency at the very least to this extent, that

one tenth went to sacred things; but is the Christian at liberty to devote to his God whatever proportion he will, from the nearest approach to nothing upward, so that if one part with a tenth, another with a ninetieth, and another with a thousandth part, they differ not in this, that one is liberal, the other covetous, and the third a wretch, but in this, that one is liberal, the other less liberal, and the third still less so, each of them practicing a voluntary virtue only in various degrees? If this is so, then is Christianity to be charged with lowering the standard of a virtue. Are we quite prepared for this conclusion? "I do not mean," you say, "that we are at liberty to devote money by mere chance without fixing some principle; I only mean that we are not bound to a tenth." Not bound to a tenth? No, most surely we are not bound to a tenth. No precept of the Gospel, no principle of the law, even so much as glances in the direction of binding us to a tenth. But is it possible you mean something you do not say? Is it possible that when you speak of not being bound to a tenth you mean we are at liberty to make up our minds to devote not a tenth but something less? If so, then again we are landed in contradiction. The tenth was never anything more than God's minimum. It is the back-stop he would put to our selfishness, saying to it, "Thus far shalt thou come and no farther, and here shall thy proud waves be stayed."

"But does not the New Testament say, 'As a

man purposeth in his heart, so let him give'?" Certainly it agrees perfectly with the Old Testament in that. We read in Deut. 16. 17, "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Again, "Thou shalt keep the feast with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord, according as the Lord thy God hath blessed thee." Again, in Exod. 35. 21, "They came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the Lord's offering to the work of the tabernacle of the congregation." Here and in many other places in the Old Testament the idea of voluntariness is set forth as actuating God's people. Yet we know that at that very time the tithe was in force as an actual command and was being practiced as a matter of course, and these counsels applied to such overplus of generosity as extended beyond the tithe. If, then, the free principle of voluntariness, of spontaneity, of purposing gifts in your heart, coexisted in the Old Testament with the duty of bringing in the tithes, how can the discovery of this same idea in the other Testament be construed as abrogating tithes?

ONLY ONE SYSTEM OF FINANCE

The truth is, the Bible presents not two but one system of finance for the kingdom of God. As the Old Testament agrees with the New concerning generosity in giving gifts, so the

New Testament agrees with the Old in the justice of paying obligations. Our Saviour would not allow even such great duties as judgment, mercy, and faith to abolish the duty of even the smallest tithes. He said, "These ought ye to have done, and not to leave the other undone." And as touching tithes the New Testament has another clear testimony in Hebrews, chapter seven, "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth," meaning by the pronoun the type of Christ in his perpetual priesthood.

It was not necessary to reenact a law which was universal among all tribes and nations, which was practiced before the giving of the law and more widely than the dispersion. It was amplified in the law, and not only so, but emphasized by the prophets, those most spiritual teachers of the Old Testament. The only thing which makes tithing seem provincial to us is that we have stupidly and wickedly discontinued it in the practice of our Churches. The only thing against it is that it is amplified in the Old Testament. Where would you have it amplified? It is there made so clear that there is no need to reamplify it. We go back to the Old Testament for much of the ethics of law and jurisprudence. We go back to the Old Testament for the sun, moon, and stars. The only star created in the gospels is the Star of Bethlehem, that blessed star, dearest of them all. We go back to the Old Testament for the

Sabbath, and would not have any unless we did. For I would have you note that if the tithe is left without a New Testament foundation the Sabbath is still more so. Now, such parts of the Old Testament have passed away as were clearly typical and as such were fulfilled in Christ, like the bloody sacrifices and the orders and functions of the Levitical priesthood. But there are elements in that revelation which are neither typical nor temporary, but of the nature of permanent institutes of humanity. Such are the laws relating to time and money. These two things are broad, secular elements in the world's daily life. Can we suppose that a divine law would not legislate upon them? Certainly it would. And how has it done so? Of our time God requires one seventh; of our means one tenth. There is a strict parallel: "The Sabbath is the Lord thy God's," and "All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's, it is holy unto the Lord." These two requirements are exactly alike. The one is a perpetual memorial of our labor. The other is a perpetual measure of our rest. They are both for the sake of man, yet they are the requirements of God. He has not asked us by unanimous resolution to apportion the Sabbath to him. He claims it. He has not asked us to enact a law apportioning the tithe to him. He claims it. "The tithe is the Lord's." In any dispensation where God's sovereignty remains undisputed these will remain as testi-

monies to it. The Church does not levy taxes, but it is her duty to make the position God takes on the subject of his honor in connection with our gains, and to remind men everywhere of the Lord's own words, "Ye have robbed me, even this whole nation. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3. 8, 9).

THE LORD'S TREASURY IS HIS HOUSE

Furthermore, it is of vital importance that men be shown that the Lord has a treasury and that it is his house. Whatever we do with our freewill offerings, the Lord's tithe is to be brought into the Lord's treasury. The Church is poor because the Lord's servants either spend the tithe on themselves or else if they devote it they distribute it from their own houses in a wide, a miscellaneous, and too frequently in a wasteful charity. The tithe is not for any and every good purpose, but is sacred to the great purpose of the spiritual kingdom, the chief part of which is the conquest of the nations for Christ. The Church, and not the private individual, is the trustee of this work. She has the commission. She only can do the work, and she will be able to do it whenever God's people cease the wandering distributing of sacred money and bring it all, undiminished and unwasted, into the Lord's treasury. "Ye shall not do after all the things we do here this day, every man whatsoever is right in his own eyes"—"but unto the place which the Lord

your God shall choose to put him name there, even unto his habitation shall ye seek, and thither shall ye bring your tithes" (Deut. 12). And again, "Bring ye the whole tithe into the storehouse"—*bring* them, do not send them—"that there may be meat in mine house" (Mal. 3). When this is done the ends of the earth will become the kingdoms of our Lord and of his Christ, and the windows of heaven will open and pour out measureless blessing upon the Church.

OBJECTIONS TO TITHING DISCUSSED

Now for some obstacles in the way of tithing. First, they say the poor cannot afford it. But there is a blessing in it. Why should the poor man be deprived of that blessing? He has little enough now. Is it thought that God can meet the faith of his rich servant but cannot sustain his poor servant in his faith? However, it is not the poor man who says this. It is the prosperous rich man who is so tenderly trying to shield his weaker brother lest God's law may rest too heavily upon him. And why? Because he sees what it would mean if he himself tithed. What he really wants to say is this: "Do you know what you are preaching? Why, sir, if I brought a tenth of my gains to God I would bring in ten thousand dollars a year!" It does seem hard to tithe if one seems to have but a bare living, yet God has promised to bless us if we do it. You will recall Jacob's vow: "If thou wilt give me bread to eat and

raiment to put on, I will surely give a tenth to thee." Now bread and raiment are a "bare living," and so Jacob's proposition was to devote the tenth of a bare living to Jehovah. He did so, and was prospered far beyond his expectations. The poor man can ill afford to be idle one day in seven, yet God asks it of him and blesses him in doing it, particularly if he does it as unto him.

"But," says another, "I do not take such a narrow view. I believe the tenth is God's, and more too. I go further. I believe *all* I have is the Lord's." And then he illustrates his principle by spending it all on himself. Of course all is God's. The elder scriptures are very careful to assert God's right of eminent domain, and the largest expressions of it extant are in the Old Testament: "The earth is the Lord's, and the fullness thereof;" "For every beast of the forest is mine, and the cattle upon a thousand hills;" "If I were hungry I would not tell thee, for the world is mine." This is Old Testament doctrine. Now, what is the tithe? It is simply a tangible token and testimony that all is God's. As an evidence that we think all is God's, he asks for the current devotion of a definite per cent. He says ten. Why he should require a seventh of our time and only a tenth of our toil I do not know. He is the great Arithmetician of the universe, and the chemist knows and astronomer knows that he is not ashamed to descend into details and name times and seasons and proportions

and equivalents. And he would not impoverish his people either. Strange as it may seem, we are actually better off with six days and nine tenths after religiously devoting one day and one tenth to God in spiritual worship than we would have been with the whole. This is because there is a living God. The most ruinous influence in society is the general distrust of the vigilance of a Power who defends the right. If obeying these laws could teach us to trust him, their issuance would be justified on that ground alone, and no doubt that is largely their design.

One objection more: "I shall not be able to ascertain what my tithe would be. My business is so complex, full of credits, running accounts, losses by bad debts, long running investments, and the like that I am not able to tell just what my income for a given period would be." I see the point, and it is well taken, but may I ask him a question? Suppose the law were reversed; suppose the Bible ordained that the Church should pay the merchant, the man with many irons in the fire, a sum of money equal to one tenth of his net profits upon being informed correctly how much that was. Let me ask how long would he be finding out what his profits were?

THE PROOF OF TITHING IS THE DOING OF IT

But let me not weary you with proofs. The best proof of this duty is the doing of it. If you really want to prove it, the Bible tells you

how. "Bring the whole tithe (R. V.) into the storehouse, and prove me now herewith"—that is, by bringing it in—"whether I will not open you the windows of heaven and pour you out a blessing until there shall not be room enough to receive it." It is well understood that the object on which the tithe was expended, namely, the visible and material temple, has gone. It has been taken away, but it has been replaced by the broad and more magnificent undertaking of the Christian Gospel. To this undertaking, and not to private charity, the tithe is sacred. The trouble is God cannot get his hands on his own. We loudly proclaim it to be his, and then in our vanity and waywardness we scatter it where we will. We obtain a reputation for private generosity, but the Church still sits a poor beggar by the wayside and hardly a dog to lick her sores. We dwell in our ceiled houses, but God's house lies waste. We are not ashamed to make grand-stand plays with our Lord's money and let his missions languish. We are robbing God and we are lean in our own souls. We rob God and therefore must only toy and trifle with the work of subduing the world under the sway of the Redeemer. God pity us!

A great District Conference near the center of population gave for all purposes during the year \$410,000. We do not know what her tithe would have been. There are 52,000 members in that Conference. Carroll D. Wright, statistician of labor for the United States, informs

us woman's average earnings are \$298 a year in this country. That would be a ridiculously low estimate for the earnings of the members of a great and prosperous Church in one of the most thriving and populous portions of the country, yet even at that absurdly low estimate of \$298 a year each they would earn in a year \$15,000,000, and the tithe of it was \$1,500,000. They brought in \$410,000, leaving them in debt to God on the operations of that year alone in that one District Conference \$1,090,000. Now, recollect that over this same territory is the Presbyterian Church, the Baptist Church, the Episcopalian Church, all derelict in the same or in a corresponding measure. Is it any wonder that Christ is not seeing of the travail of his soul?

SPIRITUAL REASONS AND FINANCIAL REVENUES

Finally, financial revenues, greatly as they are needed, are not all the reason of the law. It was given also for a reason intensely spiritual. It was given then and it is needed now as an aid to faith. How vague God seems to men! How real money is to them! It is as if our heavenly Father had said, "I will couple the two together. I will take a share in every dime and dollar they earn or in any way honestly acquire. I will ask them to bring it in person to me every week. It will afford them a good way to come near to me. It will draw to a focus the rays of their scattering faith. The tithe will make a good lens for them to see me

with. It will prevent absent-mindedness in worship. It is going to tax their courage, but I will stand by them. I will bless them. By this means I will sanctify their labor and set up the cross in the very market place." And it does work so. Wherever men are obedient to this beneficent command the effect is purifying to their commerce and hallowing to their hearts. As prayer and praise are good means of having intercourse with the Unseen One, so is the effort to honor him with our substance.

So tithing does two things: it makes a better and a happier Christian, and it so replenishes the treasury of the Church that she can evangelize all the world. If it is good for these two things, do you think it likely divine wisdom would have abolished it for some haphazard plan or scheme of ours? By no means. It only remains to practice it and to preach it. Let those who tithe bring the whole tithe into the Church, and thence let it flow out to make glad the city of our God; so shall God be honored, and Christ shall have the heathen for his inheritance and the uttermost parts of the world for his possession.

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